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In contrast to the origin of the Usbegs and the Kaizak is the origin of the real Kirghis, by which is meant the Eastern or Yenisei Kirghis, called by the Russians the Burut-Kirghis and the Kara-Kirghis. These have more right to be called Turanian Turks than the Kaizak, who may be said to stand between the two groups. They will therefore be dealt with under that head (Turanian).

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The Kaizak live in the northern and eastern part of the Aral-Caspian basin, and in the Orenburg Steppes. Together with the Kara-Kirghis and some of the Yenisei Kirghis—i. e. all the people whom the Russians call Kirghis, and so include under one head in their census—they numbered 4,700,000 in 1911 as against 4,100,000 in 1897. Out of this total the non-Kaizak element may be reckoned at between 500,000 and 800,000 (in 1911).

The Kaizak say that they are sprung from the Usbegs, and that the Kara-Kirghis are sprung from dogs, but the Kara-Kirghis call themselves brothers of the Kaizak, and are in fact probably related to them, since the Kaizak have recruited themselves not only from the Usbegs but also from other Turkic states.

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The Kaizak were divided by their Khan Tiavka in the thirteenth century into three 'hordes', called Ordas. This was done for administrative purposes, but since the death of Tiavka the history of each orda runs independently.

The ordas are:

1. Ulugh-yûz (Ulu-jus) or Great Orda, living in the neighbourhood of the rivers Chu and Talas, and subdivided into the Abdan and Dolat tribes.
2. Urta-yûz (Urta-jus) or Middle Orda, living between the rivers Tobol and Irtish and the Syr Daria,

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619 and subdivided into the Arghyn, Naïman, Kipchak, and Konkrat tribes.

3. Kichik-yūz (Kichik-jus) or Little Orda, living between the Aral Sea and the lower Volga, and subdivided into the Alchin and Yabbas tribes.

565 At the present time the 'hordes' of the Kaizak intermingle to a great extent, but class distinctions within the hordes are still upheld. The nobility, called Tiuri or Ak-sōk, i. e. 'White Bones', trace their ancestry from Jinghis Khan, notwithstanding that the latter was a Mongol. All the other people are called Kara-sōk, i. e. 'Black Bones'. Some old legal customs still disregard the Russian law, as e. g. that of *baranta*, or revenge for a wrong inflicted on one tribesman or clansman, by carrying away the culprit's or his clansmen's herd.

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618 Like the other Turks, the Kaizak base their social structure upon a patriarchal system. It is very difficult to define what should be called a clan among the Turks of Central Asia, in the sense in which that term is used in dealing with Africa and Australia. There seems to be a conception of a political group, called among both the Kirghis and the Kaizak *uruk* or *ru*, with its head, *bey*, *bi*, or *serdar* (possibly a confederation of such clans was once called *el*), while a group of families affiliated by blood is called by the Kaizak *taypas* or *tayfa* (by the Kirghis *kyrk*). The head of such a sub-clan, based on blood relationship, is called *ak-sakal*. An amalgamation of several sub-clans forms a *sōk* (clan).

If a clan 'sōk' increases in size, and wishes to divide or to migrate, the departive group sometimes takes as a name the word for the number of the sub-clans of which it is composed, e. g. *On* ('ten'), *Yur* ('a hundred'); or

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618 of throwing light on their racial relationships ought to be welcomed.

[619] How complicated their tribal and clan subdivisions are is seen in the following table given by the Kaizak ethnologist Mustafa Chokayeff, to explain his own standing in the Kaizak nation.[1] He belongs to—

Turkic race,
Kaizak nation,
Middle orda,
Kipchak tribe,
Toru-aibgyr clan,
Shashli sub-clan,
Boshai branch (in Russian *kolieno*),
Janay sub-branch (*podkolieno*).

The *tamga* may be regarded as the symbol of a sub-clan (*tayfa* among the Kaizak, *kyrk* among the Kirghis), a group of families affiliated by blood, because it is such groups which usually live together, and whose live stock, whether reindeer, horses, or dromedaries, are marked by this symbol. The *tamga* appears also on their various belongings, as well as on the graves of deceased members of the clan.

618 172 The antiquity of these symbols can be judged from the fact that they are to be seen on the old Nestorian monuments, and on the monument to Khan Kul-Tegin in the valley of the Orkhon, on which the inscriptions are in old Turkic characters, dating from 732 A.D.[2] Those who boldly derive the old Turkic written

[1] A. N. Samoylovich, 'Prohibited words in the vocabulary of a married woman among the Kaizak', *L. A. T.*, vols. I-II, 1915, p. 162.

[2] N. A. Aristoff, *Attempt at an Explanation of the Ethnic Composition*, &c., 1894, p. 410; N. Mallitski, *On the connection between the Turkic 'tamga' and the Orkhon characters*, 1897-8, p. 43.

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That at one time a Samoyed group might have migrated to the Soyot (Uriankhai) is not out of the question, since many clan-names of the Samoyed and the Uriankhai are alike. But no other signs of this relationship can be found now, and the southernmost Turks, who may have been originally Samoyed, are the Kamashints, some of whom, at the time of Castrén's travels (1840–50), were speaking a Samoyedic dialect. When Radloff visited them, however (about 1865), all signs of Samoyedic speech had disappeared, and only a Turkic dialect was in use.

Radloff thinks that the Uriankhai are the forefathers of the present Yakut,[1] which, however, sounds improbable, if only because the Uriankhai are almost the most successful reindeer-breeders known, whilst the Yakut learnt that art only after their migration to the north.

The number of the Uriankhai is some 100,000. Until recently they formed one *aimak* or province of China. They are subdivided into nine local groups (*khoshun* or *hoşun*), which again are divided into *sumo* or tribes. The *sumo* is further subdivided into *sib*, clans, or perhaps moieties. The clan-names are mostly of Turkic origin, many of them being found also among other Turanian Turks, e.g. Irgit, Soyan, Kirghis, Kaizak, Koeluk, Uigur, &c.

The Uriankhai living in the steppe country are mostly cattle-breeders; some of them, however, depend chiefly on hunting and fishing. It is only in this region that we find the breeding of horse, yak, and reindeer for

[1] Radloff, 'Die Jakutische Sprache', *Bull. I.A.S.*, 1908, pp. 54–6. For opposite opinion see I. P. Sillnich, 'On the question of the physical type of the population of North-west Siberia', *Russ. Anthr. J.*, Nos. 3-4, 1916, pp. 51-3.

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175 Abul Ghazi, Kasem Beg, Vambéry, Klaproth, and
101 Schott, derive the name Uigur from a Turkic root, J. I. Schmidt refers it to the Mongolian language, and places the origin of the Uigur people in Tibet.[1] If we accept Professor Radloff's view that the bulk of the Hun-nu, or rather the southern branch of them, were the On-Uigur, then we know that most of them moved towards the west along the steppes lying north of Tian-Shan. But the people who played their part in the history of Central Asia were those of the On-Uigur who remained behind in Eastern Turkestan, especially in the basin of the Tarim, and the Togus-Uigur in the northern part of the present Mongolia. That branch of them who were already established near the Aral Sea in the second century A. D. are often called by their neighbours simply *On* or *Onlar* ('Ten').[2] Later, when after the death of Attila the Hunnic Empire broke into separate tribes, they again assumed their tribal names, viz. On-Uigur, Utigur, Sary-Uigur, Kotrigur, while the name Hun almost disappears. Of these tribes, the On-Uigur are known to have been in the north of the Caucasus in the seventh century, on their way back to Asia.[3]

174 It is difficult to follow the exact fate of these remnants of the Hun-nu Empire. Presumably a part of them settled among the Finnic tribes of the steppe forest near the Urals, but there is so far very little proof in support of the somewhat vague assumption that the

[1] *Forschungen auf dem Gebiete der Völker Mittelasiens*, St. Petersburg, 1824, p. 95.

[619] [2] Among the Turks a confederation of tribes very often has as its name the number of the tribes composing it, e.g. Uz, 100, probably the same as Ghuz. Radloff, *op. cit.*, p. 128.

[3] Radloff, *op. cit.*, p. 128.